1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3



Beni Bu Yafer has fought internally upon a number of occasions, but the other groups do not interfere, since they have learned from experience that the Beni Bu Yafer do not submit until after an arduous struggle, at the end of which they do not possess enough property to pay a fine worth the trouble of interfering. In consequence of this, they are not allowed to send their councillors to other tribes.

For a considerable period of time there has been no fighting worthy of intervention in Mazuza, Ait Shisher, or Kebdana; this is perhaps due to the early influence of the Spaniards upon these regions.

When the fighting is in Beni Bu Yahyi or Metalsa no councillors bother to go, since the land is too difficult to travel in, and since there are no houses to burn, and no property to confiscate which cannot readily be moved away before their arrival. Banditry has always been rife among these tribes, and active feuds between *bones* perpetual. Theft, in the Rif considered a crime unless practiced outside the tribe and its allies, is among the nomads an honorable profession when practiced between *bones*.

When the fight is between any of the tribal groups in the Eastern Arabophone Senhaja, the others of this group send their councillors and sheikhs, and Gsennaya as well sends councillors. In the meeting which follows Gsennaya plays the dominant rôle.

When the fight is within the Senhaja Sghir, the Sherif of Targuist betakes himself to the scene, accompanied by the councillors of the non-combatant tribes under his control. The Sherif collects the fine, keeping most of it, and distributes a small fraction of it among the councillors, who have nothing to say about the matter.

This rule does not apply to Ktama, which has never submitted to the authority of the Sherif. On account of its poverty and inaccessibility, Ktama is free from the intervention of councillors from other tribes; consequently it is in a constant state of turmoil, and banditry is common. This tribe has always been noted for its lawlessness, and has been generally avoided by travellers.

The tribes of the west, including the Western Arabophone Senhaja and the Ghomara, do not send representatives out to stop war and collect fines. This territory likewise enjoys a perennially bad reputation.

Some mention should be made of the ultimate disposal of money and other property taken by the various administrative bodies. Fines collected by the village council are kept by the moderator of that body for the entertainment of guests in the local mosque, for the purchase of tea, sugar, other foodstuffs, and candles for the council to use during its deliberations, and for cartridges and firearms to be used by members of the *bone* in time of war.

Fines collected by the council of the great are partly divided between the *bones*, partly given to the *fkih* or preceptor of the cantonal mosque, and partly expended upon the upkeep of, and hospitality in, this building.

Fines collected by the tribal council are divided equally among the *fifths* and then equally among *cantons* within the *fifths*. The moderator of each council of the great divides the money allotted his *canton* among the councillors who participated in the events which led to its collection, and among ordinary fighting men, if these were called upon to reënforce the councillors. The moderator distributes the money publicly at one time, giving more to the men who deported themselves bravely than to those who showed but mediocre interest in the fighting. Men who manifested cowardice and men who are absent from or come late to the division get nothing.